

THE
CONFLICT
IN
CONSCIENCE
OF A

DEAR CHRISTIAN
NAMED,

BESSIE CLARKSON,

In the Parish of LONDON,

under which she lay three
years and a half.

Together with the Conference
that pass betwixt her Pastor and
her at divers times.

Newly corrected and amended.

EDINBURGH,

Printed by A. H. & Co., and are to be
sold at his House, on the North-side of
the Cross, 1822 D O N. 1664.

To the Christian Reader.

THis Conference (Christian Reader) came forth at the first by my knowledge. I found the words of this dear Defunct of greater worth, then that they should fall to the ground, and not be gathered: so at last, as I visited, I wrote, but not so put out to the view of the world: yet some have done it by an uncorrect copy, wherein my words are made hers at some times, and hers mine: Wherefore, at the desire of the Printer and other good People, I have given a just copy: increasing hereby the Almighty, that you who read it may make profitable use of it, to his glory, and thy own everlasting good.

Thine in the Lord,



The Conflict in Conscience of a dear
Christian, named,

Bessie Clarkson, in the Parish of Lamer, under which she lay three years and a half.

M I N I S T E R.

Bessie, how are you?

Bessie, I find the wrath of an angry God, of a crabbed God; and all the wrath that you preached is come on me now, I find him daily coming against me.

Min. Bessie, God will, for good ends, let his dear children taste of his anger, and wrestle with his wrath in this world, that they be not taken up in a dead sleep of fleshly security, and so perish with the wicked of the world, in that great wrath that is to be revealed and to bring them to a harvest of sin and sorrow for it: and to teach them how far they are obliged to the Son of God, who hath for them borne the full weight of that wrath: (for now wrath is but a spark of that fire wherewith Christ was burnt up in a sacrifice to the Father) and that your heart being racked with terror, may be made for the greater peace: and the calm, after the tempest, may be the sweeter when it comes: and Gods glory the greater and more manifest. In that dealing, and casting down, and plunging in hell, and heaving again to be saved, and this sort of dealing drives atheism out of the heart.

B. I am not a Devil to contemn God, and I am not so faith to believe in God.

M. It is a degree of faith to find the want of faith: it is a step of greater growth.

When I was about to comfort her, she said, will ye speak
me any thing, and say, Thou wretched, sinfull and wicke
woman, and not tell me sweet words.

I answered her, No, Bessie, I must not measure you as y
do your self, by your own sense, but to teach you to hope a
have hope, and say with Job, Lord if thou wilt slay mi
I will trust in thee:

B. O there was grace there! But there is a great differe
ce betwixt God and me: I am cast away! O that this
wakening had come twenty years since! But now my time is
old. Many come to Word and Sacrament that know not what
they are doing. The more, when Gods people come to hear
you, I cannot come, I am cast aside.

M. It is yet the acceptable time wherein the Lord
may be found, he is yet upon the Throne of grace:
yet no place to such suggestions of Satan and distrust-
full cogitations, arising off your corruption: and
where you cannot come to the Word, that is not to be
said in your charge: It is not an argument of Gods
anger, when one, by sickness, or trouble, is withhold,
how should faith be there: But seek you by prayer to
draw, when by his Spirit will reach you inwardly, and
supply the want of the means by an inward working.

When I pressed to perswad her that God, in his own time,
would visit her, I cannot find that, said she.

M. Albeit ye feel it not, pray that the Lord would
visit you in mercy, as the Prophet, Hab-3. 2, Mercy
showeth, said she! O that is a strange word! O for absoluti-
on! O for a drop to cool my tormented soul! O that I could
draw a step nearer him!

M. Blessed are they that hunger and thirst, for they shall
be satisfied. It is the Lord who is our sufficiency, who
works the will and the deed, it is he who wakens
these desires in you, and he will worke the work.

When I had said, The Lord dealt with her, as he doth,
to humble her: To humble me, said she? and that I am
not far from her: there is in a better case than I am: I shall
come down this staircase with Behn-bread and water, but that
doth not the turn: When her servant woman said, you are
a good body, and began to commend her.

Cath. said she, I am but a dog, and worse now dog,
than worth it on me, for my visible sin, and if I were away,
there would be none but Christians on the earth. I know
Cath.

Christ would go betwixt me and all my sins but one, I will not sin it, nor hide it, 1. 2. Spalr.

M. You are very sensible of your unbelief, and God will make you also sensible of a lively faith ere all be gone: For a little while hath he forsaken you, as he saith, Isa. 5. 47. but with great compassion will he gather you. 1. For a moment in his anger hath he hid his face from you for a little season, but with everlasting mercy will he have compassion on you, 11. O thou afflicted and tossed with tempest.

B. Is it God that doth this to me? Can God spall himself? I had faith and prayer, now they are rest, couped and spoiled: Can God do it? Will God rob himself? Will he take away the matter of his own glory? I am ashamed to look any man in the face: I have lost the favour of God and man: O for a drop of grace! O for as much faith as a grain of mustard seed.

M. It is the Lord who dealt with you, but not to rob your faith which is his gift: and once given, cometh never under provocation: Yet it continueth not ay in alike vigour and strength but will oft come under a great Eclipse, and be triangled with doubtings, and shaken with fears; For there is no perfection here, and all this exercise is to adde strength, that ye, wrestling with God, as Jacob did, may prevail in this: and that is not lost, your earnest desire evidently declared. When I shew her that we walked by faith and not by feeling, and must not measure ourselves nor Gods goodness and love by our sense: She answered, if faith do it not, I have done with it. When one beside spake to her, of Gods favour and presence, she said. God if I were as sure of it as you are; I have (said she) feet, hands, eyes, knees, I can do any thing but one, I cannot believe. Well were the soul that ever it was ordained that had faith: O the great want of faith and love to God in these dayes! It was never less, and they will finde one day, what it is to want it. One thing holds me from God, it is unbelief. Gods hand is sore upon me. I would fain believe. Pray, pray, pray, said she yet that have faith.

M. The Lord, who will we break the smothered and quenched smothering flax, will bring your faith, and these weak beginnings to a greater growth and perfection: for faith groweth by degrees as that blessed mans sight, Mark 8: 24, 25.

... I could get comfort in the blood of Jesus: I would not care my carcass lay lame, leper, sick, soze, so that my mind were pacified, and at one with God: I care not for all Satans assaults, if he were even flaming there, so that I could find God with me, and not against me.

Wait on said J. The Lord will come. She answered, he cometh daily in wrath. But He will come in mercy, said J. in his own time. She answered, Ever since this began in me you said that, but I can never find it; Would I willingly lose my soul, if I could get faith: I will lose the soul that ever it was ordained of God that gets the comfort of the holy Ghost.

M. Would ye not, Bessie, be one of his? Wallie, wallie, said she, to be one of his, to have one drop of Grace from his finger-end: who would not be one of his?

Then said J. Blessed are ye: for, Blessed are they that hunger and thirst for Righteousness, for they shall be satisfied. Blessed are they that seek, in sincerity, to one of that society of the Saints of God, to have the comforts of that communion and privilage of his people: for, Psal. 33. 12. Blessed are those people whose God is the Lord, whom he hath chosen for his own inheritance. And after I had prayed for her, and pressed, by some passages of Scripture to comfort her, she said, It is heavy to my heart to hear those sweet admonitions and prayers, and to get no part of them in my soul, and not to find him whom you seek.

She saies again, whether shall I turn: whether shall I go: what shall I do: whether shall I run to seek God to grip him: I cannot get grips fastened on him. Dear Minister, said she, tell me what sin hath procured this, that I am such a spectacle to the world of others: heard you, read you, knew you ever one like me: Then I shewed her of J. b. Jeremiah, David, Asaiah and others. And albeit, Bessie, to your feeling, I cannot get grips fastened on him, yet assuredly he hath fastened on you. The good Shepherd hath you in his hand, and none shall pluck you out of it.

on this. I think if ever I had had faith, I could not have
lost it. I answered, You have not lost it: your desire, which
cannot require far faith, hath the same promise of satisfaction
which faith hath made unto it. She answered, I would be
content quick to be sure of salvation: I live without
faith, I live and worship not God, I can find no com-
fort from God or man: my life is miserable and com-
fortless.

Q. That is even Job's complaint, said I Job 3. 20, 21.
Yea, albeit you be comfortless to your sense, yet you are not
desolate, and hath the Saints subject to the same tempta-
tion and tribulation with you: And ye shall get, in the
 Lords mercy, a blessed out-gate with them: Yea, although
ye be never witness to it, yet ye your self shall feel it.

A. I am the most miserable and wretched creature
in the world: For my sins are hid to my self and
known to God.

Q. Well, God is not ay punishing sin when the souls of
his Saints are perplexed and pursued with horrors: He
seeketh no iniquity in Jacob, nor sin in Israel: Albeit he
stretcheth us to seek them out, and to sorrow for them; he hath
other ends wherefore he dealeth with his own, namely, that
he may shew his work, and glorifie his Name, as Christ saith
of that blind man, John 9. 3.

After I had prayed, he said, If your prayer have a
good ground, and be according to Gods will, it is the
better, it will be the better heard: But that is not all, I
have a warrant to mourn with them that mourn, and to
sorrow and pray for all that are in trouble, chiefly of my own
flock. Your warrant were the better, said he, if I
were one of Christs flock: happy were that soul that
were one of those. But ye are one of those, said I. He
habe ay said that, said she, but I can never find it. I can
will find it, said I, in the Lords time: I carry his promise, it
will come with comfort. Carry mine I, said she, where
shall I sit or sit? He cometh, said he, but he
cometh to me in wrath. When I come again for again
of Job, who said, If shew will slay me, I will believe in thee.
She answered, Where will ye get the Lord of Job? He
not amongst you all that are afflicted. Faithful I trust
he, but I have none, no salvation for me. When he said
her, I said, Will you tell me your part of it, your hope,
light and kindness: what shall I give you for it? If ye have

that, ye may the better cheapen it: and I will give you for it. She answered, Why scorn you me a silly poor woman, and you a wise man? I would buy and sell: If I had ten thousand millions of Gold, if I had a thousand millions, if it were to be bought for money, I would give you all for it.

10. I said not this to scorn you, Belie, but to draw out your desire by this demand, as it doth: whereby it may be discerned that you have a sure title to that salvation, although it seem hard to your sense.

11. I have no pleasure in any thing, neither in my husband nor child. I can do nothing but sin: my life is all sin: and it were to peel the bark off a tree, to catch an ant and rat, I sin in the doing of it: why like them then? I cannot die, said she, I cannot live, they bury me in a grave, till they bury me a carrion of sin, you sin in all.

When I spake at her if she desired mercy, she answered, That his desire to me were as great as mine to him: O for a look of love! Cry and pray, said I, for the Lord hath said, Seek and ye shall find, knock and it shall be open unto you. My prayer, said she, is in vain: my cry is not respected: it doth no good. I cannot have faith except God give it: none hath any grace but from him; happy are they can bless him and call upon his name.

12. And happy are they, Belie, that counts them happy and would with all their heart be of that number, as you would.

13. That fiend in the wall has as great appetite to my bodily comfort of meat, drink, clothes, or such like, as I have: for I cannot get the comforts of the Holy Spirit.

When I prayed for that consolation to her, that is true comfort which is stronger nor temptation, consolation is death it self; she said, Why were your prayers in such a vile witch? God hath counted me the number, and gathered them, and I am one of them. I will not believe you, said I: Belie, albeit ye be, yet the suggestion of Satan in your false heart, it is contrary to the account of God, and I will pray for you, that it may be revealed to you, and pray ye with me. And afterwards, she said, sayings will not do it: Pour out your

that part, but if God work not, and he give it not, I cannot have comfort. Can any have grace till God move it? Can that stout believe? Yet, Beilie. (Ald J.) Use the means, and do according to Gods direction in his Word, and wait on till he who hath wounded heal again, & he will make light arise in the midst of your darkness, & the light of consolation in the darkness of perturbation, and calm the tempest that is in your conscience.

B. There is no friend to that soul that is under Gods hand: I am under Gods hand: and my husband, children, nor any other are friends to me: nay, not my own self is a friend to my self. As for my corpse, I care not it were cast up to the heavens, and happen upon Iron grays, so my soul had peace.

B. Beilie, Many have peace with themselves that have peace with God, as secure sinners sleeping in sin, and crying themselves: and, as many have not the grace and faith, which they think they have, so some have the grace and faith which they think they have not.

B. I care not for mine own damnation, if God be glorified: what reck of me if he get his own glory.

B. Beilie, assure your self these are not the wisdom and words of a cast away: if Gods glory be dear to you, you and your salvation are dear to him.

When I speared if she took meat to refresh her body she answered, No, all craves that, both faithfull and unfaithfull: albeit the unfaithfull be unworthy of it, yet they cannot glorifie that God who gives it.

When I desired her to pray, she answered, I have no warrant, and have many lers. Will you lay, said I, God be mercifull to me for Jesus sake: she said, God be mercifull to me for thy own sake: for Christ hath not redeemed all. Beilie, said I, Ye must seek in the Name of Jesus whom the Father hath sealed: in whom alone he is reconciled with us, and for whose sake he giveth grace and mercy: lay your course you will never come to the Father but by him.

B. Beilie, Do ye not pray when ye are alone? she answered, I will not commend my self. When one, talking with her said, God be with you. A. He: she answered, God forbid he were with you as he is with me. O there is a great change coming, a fearfull alteration.

a cup of wrath coming, we are conceived and borne in, and what shall be the end of sin?

W. Indeed, **Bessie**, sin hath fearful effects; But ble be the Son of God, Jesus, who saveth his people from all unrighteousness; there is no condemnation to them that are in him.

B. I know if the Devil were chained there beside me he cannot, without Gods permission, hurt a hair of mine head: but God, being angry with me, he turn him loose, and all his instruments against me.

W. **Bessie**, The Lord looked upon Job, but so much more, that he was to his goods, children, body: but to his life, far lesse to his soul, The Lord will not give the soul of his Turtle to the beasts; the good God hath you in his hand, and none shall pluck you out of it: What ever be your fears, doubtings or apprehensions under your tryall, and present desertion.

When some standing by spake to her, she says, Tell all that to your selves that ye say to me; ye have yourselves, no a Huraner more nor I, and know not how ye may come in the like case.

W. Indeed we should take our warning by you, and have all wisdom to gather and lay up against the hour of temptation. I coming to her, said, **Bessie**, have ye gotten any comfort yet? She answered, When God sends it, I will get it.

But lack ye it not, said I: She answereth, I shall not lack words, when there is nothing within: I have blessing the Lord, He doubled the word, and said, Blessed be he, blessed be he: O that I could glorifie him: O that I could get grips fastned on him: I see **Bessie** said, I a' beir you pray nor, yet you praise and bless God. I cannot, said she, bless him, he is blessed in himself: and I never heard him blasphemed but was grieved at it. I had rather have heard the Lord's name named ten times, nor him once blasphemed. For them that cannot bless, and yet will blaspheme him.

When I earnestly prayed for her, She said, Why trouble ye pains on such a vile wretched creature? I would, **Bessie**, said I, have God glorifying himself in saving a lost soul, and magnifying his mercy on you who is miserable. I said she, that is right good, God grant it, God grant it.

There is little faith in the earth : and love is
 soon cold.

When I desired her to pray, and said, Long since,
 if ye would have prayed, Why insist ye not ? she an-
 swered, I have the will of prayer, but who hath the spi-
 rit of prayer God knoweth. Well is the soul that is in
 pain : but they that are founded on that old father
 are, fearfull is their estate.

When I was posing her with some questions about
 inward estate, she said, Why examine ye me so soe-
 verly ? I use sharp examination, and yet you will not be
 a Judge. Bessie, said I, I would know your constitution,
 if I may the better know how to deal with you : I am
 bound to instruct and comfort you, to use the means, and beg
 blessing from God upon them : and I conferred with you and
 prayed for you. She answered, It is a token that I get
 all comfort by them. The Lord. I Bessie, hath that co-
 nstitution, he hath not contradicted the dispensation of a drama-
 tic hand, and dispenses, when, and to whom, and after what
 measure and manner he pleaseth. But I see the Devil in your
 temptation, not content that the means be used. She an-
 swered, I find the Devil, the world, and the flesh fight-
 ing against me. I feel both Satans assaults, and he
 sings worth also, which is a fearfull case : what
 of all Satans assaults if I lay not under Gods
 wrath.

Q. The greater battell, Bessie, the greater victories : I
 see a great conflict in you, and you your self find it, as you
 confess : yet happy are you who are pursued by Satan and
 not possessed by him, and under peace with him. The Lord
 hath divided betwixt you and him, and drawn you
 that side wherewith the seed of the woman is. I find faith
 fighting in you against unbelief : and where faith and un-
 belief are in one soul fighting, faith shall ever prevail. By
 faith is our victory. 1 Joh. 5. 4. and what hindereth
 the Christian, even after his calling, but to feel the trouble
 some conflict between nature and Grace, spirit and flesh, the old
 man and the new. But blessed be GOD who shall tread
 Satan under our feet : to subvert this battell be kindred sin-
 ner let this bear you up, that that Lord in end shall give you
 the victory over all your enemies. At there, said she, I
 get great comfort to me if I were possessed of it : but I
 cannot

cannot be guilty of infidelity and despair. Well is
 soul that ever wraung into the world, that can be
 of unbelief, and gets grace to believe, Lord hauid
 beill, and I shall believe.

And some Gentlemen, and others being with
 he directs her speech to them, saying, ye Gentlemen
 and simple, and all, Let my calling back be your
 word coming. Well are ye that can believe
 way: but I have none. I have no wit in the world
 either to blisse God or benefite myself. Wane the
 friends get grace and faid, and I would as faine be
 it as any of them.

Q. Beill, God meashureth his owne by their unfaired
 fire: and what you would be in an hearty affliction,
 you are in the count of God: And that secret seed of Gra
 which, in this exercise, under the ashes of your corrupti
 lyeth hid and dead, as it were, like seed in the ground,
 how cold under ashes, shall hereafter, in the mercy of Go
 bud and break forth; for it may be discerned already
 these divine desires in your estimation of the blessedness
 those that believe, and affection to be one of that number.

Q. Beill, Is there any comfort come yet? she answer
 ed, If it were come it would kye, it would buy food
 and many a time have you fast comfort in
 coming, but I cannot find it; alas, I am an out
 cast to God. I weep in the night when I should slee
 I mourn when others are merry, I am bound when
 they are free, I have a longsome laire, a fearfull an
 this laire here, when others go up and down, to an
 the: I am a wonder to the world, and I am worke
 to be se.

Q. Beill, Long delay is not an argument of utter deny
 all: and where ye mourn where others are merry, it is better
 to go to the house of mourning, nor of feasting. Blessed are
 they that mourn, saith Christ, but woe to them that
 laugh. We are here in the valley of tears and kingdom
 patience: the Lord will wipe the tears from your eyes: he
 leading you by hell to Heaven, and through many tribulati
 on and affliction to his Kingdom: peace shall be the end of
 your trouble, and rest the end of your trouble. We have,
 Beill, brought you a drink of wine to comfort your spirit,
 which did she? The world water in the well is over
 and so on: I shall have no wine; why should I
 have

the benefite, when it is never blessed to me, how can I blesse him that giveth it? I care not for hard bodily comforts, since I cannot get them in and spirituall.

Q. Will ye seek it of God, Bessie, in the name of Jesus? If thou wilt, said she, I Lord hath power enough: not finding faith in Jesus, she said, she wanted a warrant to seek in his Name.

Q. I will shew you a warrant, Bessie, his own command and a promise, Psal. 50. 15. In the day of thy trouble, I Joh. 3. 23. This is his commandment, that we love, &c. Also he calleth, Psal. 11. 28. on the weary laden, promising to ease them. You cannot deny but you are both laden and weary under the load, therefore you are led on, and the more miserable you are, you are the meetter for mercy to work on. Will ye flee from the Saviour, because you are lost; or from the Physician, because you are sick? Alas, said she, I cannot find a warrant: I find no warrant. What call you a wrong warrant, said she, I cannot find Christ, said she, and any thing besides him is wrong.

Q. How say, Jesus interceded for me. I will not blaspheme him, said she, nor be a liar: I am a liar as enough already; for, to me to speak the words in my mouth without faith in my heart, what is that to take his Name in vain?

Q. Shall I pray for you Bessie?

What good, said she, can I get by your prayers, if I had a heart to pray my self? I have many things to seek, if I could get faith to believe, and come to my spirit, and what matter of sinners then? When I see that I saw not, then shall I do that I did not: these three years I had not a faithfull desire: I never thought it came all from your own mouth, all the lack of my prayers.

Q. How so, Bessie, what heard you me say? What prayers availed not, said she.

Q. I have oft complained of our prayers, as if had just sin, and that God might be angry against them, Psal. 9. and might repell them, if he dealt in justice with us: this was not to make us leave off prayer, but to repent and pray more fervently. But the time hath been when you sinned in prayer.

B. I found comfort then in prayer: I had no comfort but in prayer: I have many calamities, and to whom should I seek but to God: And oft went I to him with a grieved heart. Had I God, what reck of the world: What reck who be against them, if he be with them: But if a soul be under Gods hand, what availeth friends, kin, jewels and all the world: Oh alas for ever, that I should want that blessing and favour which he bestowes on so many! Alas, I have gotten the poor mans answer, You will not be served.

Q. Takenot that answer, Belles, continue crying and knocking: For he hath said, Seek and you shall find. That poor woman of Canaan, that would not take a repulse, say I say, was satisfied in end.

B. But I am none of his side.

Q. Who told you that: the devil would have you the so: And will ye take his testimony against you, who is a liar from the beginning, and not the witnesse of the verity of the word of God with you: Believe not Satan nor your own heart: I know God: his owne time will give you comfort.

B. The knowledge is yours, but the sorrow is mine. Well is the soul that gets a holy Spirit to seek grace and mercy at his hand: Well is the soul that gets the benenfit and the blessing with it: But for them that count the soze before the glory, the soze of earth before the glory of heaven: It is no soze to them but a fearfull curse. Alas, I have long to live and wretched life: I wearie up, and I wearie down, sight help not, sobes help not, groans help not, and prayer faint: It is a fearfull calamitie to have woe here and woe hereafter, to have hell here, and hell hereafter for ever. The matter is the less, they that get a light life, a lightsome life, that they get woe hereafter: A lightsome life is the faith that many have: But it is most woefull and dolesfull to have woe here and hereafter for ever. I will tell you my testament, I have been in hell these many years, and I look never another Heaven. O wretch that I am, alas for you there is a great life coming, a fearfull cup, and I will get my share of it: And it is nothing I feel here, that I fear for ever.

Q. Belles, The Lord corrects you here, that you pe

no to with the world for ever: he wanders, and he will find
 to do: albeityou can neither think it, nor feele, nor hope for
 to his Name I will assure you, in his own time he will ease
 you, and speak peace to you.

Q. I cannot find you a good Spay-man.

A. Yet, if ever I spake truth, you will find it, I promise
 you in the Name of the Lord.

Q. The Lords Lieutenant will be loath to let well
 place his Lieutenant.

A. Whom call you his Lieutenant?

A. You, and such as you: ye are Tennants, and
 crying Wasters.

Q. Grip to the promise of mercy, hope above hope.

A. I have not that gift of myself, if God give me it not.

Q. Seek it of God.

A. What reck of words, since I cannot get mends to
 the inward parts.

Q. I am sure, if you should go to hell, you will goe
 with love to God.

A. What reck of my love to him since he hath none
 for me; if he had love to me, all were well.

Q. But he loves you before you loved him: for your
 grief is the effect of his, and they whom he loveth can never
 at grief.

A. His own shall never perish.

Q. But ye are one of those, and have right to his pro-
 mise.

A. How shall I believe you, who believe not him who
 hath all power, and is truth it self: I would faine see
 you, but I feel many stops and lets, and my prayers
 be dunge back: if any had had four and twenty hours
 a touch of that under which I have lyen these
 fifteen years, they would think their case fearfull, and
 would give a world (if they had it) for one blink of
 his reconciled face: but my calamity will make others
 sin and cry for mercy, my grief and displeasure is your
 joy and gladnesse.

Q. How so? we take no pleasure in your grief.

A. The Christian that is sealed, seeing me, will see
 mercy as a Bird: but I want wings.

Q. After I had prayen for her, she says, if God would give
 a heart to give you thanks for your good prayer, I

would give it: and if I had a motion in the right

way

of salvation, O as I should run and rise to
my birth.

Q. God be blessed, I see some fore-running token
pointing with comfort.

A. They are but sober and small tokens.

Q. Your words smell sometimes of the Spirit of grace
faith, & sometimes of the flesh, infidelity and infirmity:
the prayers of the Saints are oft like a fire which at the
first smokes and reeks, without light or heat, but break
out are all be done into a clear light and comfortable heat
may be seen in sundry of Davids Psalms, where he
grieveth with heavy plaine, and endeth in heavenly peace
and prayers are all be done.

At another time I speared if any comfort was
come. She answered Dolour was come, but no com-
fort. You are troubled with me in Pulpit, and out
Pulpit, and in coming unto me day after day; but
ye make you quit of this cumber.

Q. I think no cumber of it, it is the duty of my Calling
and would God you had comfort by it: but how shall I
my self of it?

A. Cause out me off.

Q. And wherefore would you have me or any taking y
blood on me, and sin over our souls?

A. Nay, no sin: for there is bad cause.

Q. What cause? what have ye done deserving death?

A. Is not unbelief the greatest sin in the world
and I am guilty of it.

Q. We have no vvarrand for that: againe you are
void of faith, however in your vvrestling vvith unbelief
think so: and you would faine believe, and be freed of un-
belief, that you might say vvith the Apostle. It is not you
but sin in you. You are a sufferer in this against your will
you are spiritually oppressed, and groan to God under the
bondage.

Then she uttereth these words, O that I could
this fountain of faith, a stream of it: O as grace would
grow: O for a blessed blinke of the favourable face
the Father of the fatherfull: O to win to that holy
foundation: I know he is ready to give, if I were ready
to receive and seek: glory pertaineth to him, and
glorified shall be he.

Q. I pray you listen, and glorifie him. In, by calling

Name : pray him in Jesus Name to be mercifull to you,
and help your unbelief.

I can name Jesus, but he will not be pleased with
words, except I had a warrant of faith in my heart
to seek by.

Q. Yet will you say the words : I think there is none
of you, but they will do this much for me.

A. Many speak them with little faith : but I dare
that I dare not down his punishments.

Q. He will never be angry that you pray him to glorifie
himself in giving you a heart to believe in him.

A. I have great lets.

Q. But pray him to take them away.

A. Think you that he to do till now?

Q. But continue and let me hear you, and be a witness
to : do this for my pleasure.

A. It were my own pleasure and good : if I could
do it rightely, it were my own will : but God hath
looked to work with me, that you never saw the like
of.

Q. Pray God in Jesus, that it may be a work in mercy,
his glory, and your salvation.

A. I will tell you my mind, Jesus is a just one
without exception, not like the false flesh of this
generation, he will lose none of his own : and though
they fall fearfully, he will raise them again, but
not that he binds not of, he gives them no grace to
keep him, whereof I am one : I can name him, and
speak any words, as you hear : my mouth should be
opened to seek, if my heart were opened to believe,
but it is closed, I may mourn for it, but I cannot
mend it, but Lord mend it, Lord mend it.

Q. Seek for Christ's sake.

A. I want faith : I know the sin of man is not so
great, but God's mercy is greater to forgive it, where
they can repent and believe. But I have not this
mercy of my self, if God give me it not. I pray that
I may be preserved from the perillous plague that
come on me. I tell it them that are grounded on
the word : I tell it them that are brethren and sisters
to me : I pray that I were one of them : I pray that those
that are come out of my loins would seek to him, and
love him : I pray that the grace-giver would give me
grace.

grace to believe and give him glory: and I should
bless him, and give him thanks and praise, and
honour and glory for ever. O that I could get a heart
give him thanks for any thing he sends: why should
was I be content with his will: O that I could but
come his send how bitter soever, and reverence
sender: What reckes of me, if he get his own glory: how
alace, I have many wants, many woes, many wan-
wangerace, wanchance, no weals: I am sorely shaking
a sore shake of wrath is come on my soul:

M. He shakes you to make you sure.

B. If it were so, I would seek to him.

M. The temptation dings you from that ye desire, and ye
are greatly wounded in your spirituall battell: but why
reckes of a wound to him that getteth the victory. You
in the Lord's mercy get the victory, what reck of you
wounds then: And we will sit down on our knees and cry
into you of God in the Name of Jesus.

After I had prayed, she sayeth, God for thy be-
son Jesus sake, see to my miserie, and succour me
How ye are witness of that ye would have had, the
I seek in Jesus Christ.

M. Blessed be God for it: seek on, and I will pledge
soul for yours, that ye shall be safe.

B. Seek must I, and seek will I, though he should
ding me back to the bottom of the sea: and charge
the whole family that they do the like, as you do me
for, come well, come wor, they will get a share of it.

M. I will, for they ought to concur with you.

The next time that I visited her, and demanded
how she did, she answered, the life of the body is not like
to go out, and comfort is not like to come into
soul.

M. Yet wait in hope, and give not over, it will come.

B. I know your tales and tidings, but cannot
them true: alace that eber I came in the world, I
not booked, I am not baptized, I am not written
the book of life, I am not baptized with the
baptism, I cannot find the fruit of it.

M. I am sorry that I find not you as I left you: I
visited you, not calling on God in Christs name, as
promised.

B. I know the words of the words that you can

to say, I am ever since a thousand times more troubled then before.

M. The words have not the witte, its Satan that rageth therefore he be cast out: and your trouble, the nearer the thought, the nearer is the delivery: and although your affliction be bitter, yet it will have good effects. No trouble is joyous or pleasant for the present, Heb. 12. 11. The Lord, who will not let the hand of the wicked lyke on the back of the righteous, Psal. 125. 3. will let his own hand, which is heavier then the hand of the wicked, by long: He will send the issue with the temptation, 1 Cor. 10. 13. Wherefore hearken not to the suggestions, that your heart be not bound up that ye may not.

M. That is a true tale, Satan binds up my heart.

M. But pray against it, say the Lords prayer.

M. I can say the words, but I have no warrant to say it: I cannot call him Father, He is the Father of the faithfull alone: but that privilege of children is not given me, I cannot find a warrant that I am the Father: alace, that ever I was the cursed ground whereon ill seed was sown.

M. The more miserable you find your self, the more meet you to go to the Saviour for mercy.

M. I am not worth that he should give me any grace or mercy.

M. None is worthy, and if he gave to the worthy, his glory and praise would be the lesse: but in this is his mercy magnified, that he manifesteth it on the miserable: this is a fault in us, that we are ever seeking something in our selves, which would derogate from the praise of grace, as presumption and desperation are dangerous: as many run on; and this is a third, and as dangerous as any of them, and the rather, that is not soon out or tane up, we are ever seeking something in our selves that should commend us to God, as if we could make for our selves: as if we were perfect, as if our own innocency and our Gods mercy in Christs merits, were the warrant of our salvation.

M. I cannot speak the word can please you, nor not that came out of my bowels, how can it please the Lord: Mine own mind and Satan let me not believe, and my unbelief hath down all the work in the world, and you seek me, and carry my name

in many nets, but I cannot mend it.

M. Nothing to your prejudice carry I your name? why should not the Saints know of your estate?

B. I pray you tell me how the people think of me, whether they are blyth or woe.

M. I will assure you, Gods people mourn with you, bear a part of your burden: as for my self, I have children sick of the fever: God who knowes my heart my witness, that I would not to save have them raised in their bodies, as you comforted in spirit.

B. You know your warrant.

M. I look not to that, I seek mercy.

B. But if I had spirituall grace, and could, would give you a reward. Will ever that day come that God will make me a washing sheep himself?

M. In Gods mercy, I am assured of it.

B. The God, who made heaven and earth, hath all power, grant it in mercy. Well is themeer find his favour, but woe to them that feel his wrath: had I hope, it would mitigate my sorrows.

M. The Lord, who by a secret grace underprops sustains you now, will in his own time by a sensible grace and by his felt presence, abundantly comfort your soul such sort, that the weight and grievousness of the temptation and trouble, and delay of time, shall be recompensed with unspeakable joy, that you your self shall confess your light in regard of the other not to be worthy of it: by the contrary, he recompenseth the delay of judgment, toward the wicked, with the heavier weight of wrath.

B. Happy are they who suffer for Christs sake, righteousness sake, they will be comforted now and then, but they that suffer for sin, without sense of sin, comfortless is their condition. Will one through the earth, up and down, to and fro, will they find a wearied wight till they come to me? And you that hear me, with the pith of prayer that I can, I ask of God that you never know the way to hell. It is lack of faith that is my loss, want of faith is my wrath, I lie under fearful weights, want faith to get the remission of them. I am faithless without a resurrection, my judge is my party, I have no claim to his mercy, I have no ground of faith.

in grips on him, I find not a spark of light, and
no fruit of your prayers, albeit hear them. The
Apostle should come near me.

The Lord will oft, for good causes, desert his dearest
children, and will draw himself from their sight and sense of
humiliation and instruction, (that they count not grace
as all) for their greater consolation, when he cometh
back, and for your provocation to follow after him when he
draweth his grace: and yet it is not a real, but a
deserted desertion: Wherefore seek his sensible presence, and
break through all impediments of carnal, blindness and un-
belief, or what else, thimble through all, and he shall come
down over the mountains of your sinnes, and hills of
iniquity, with the voice of heavenly consolation.

Shall I seek hot water under cold yce? I have
come in the precise and blessed hour of grace: I am
not behind; And where will you me to pray, where-
of, whereby the prayer that glorifieth not God?
It is yet the acceptable time, and he who is
of them that seek him not, will much more
at himself to him that seeketh. And as for prayer,
you greatly glorifie God: for you acknowledge
your misery and necessity, and that he is God
not only knows your misery and necessity, but is
willing and able to help the same: And we have
his command to pray, but also his promise to
hearken.

Then all break his command, and chiefly I, and
I be seen on the whole stroke.

After this, when I had read some comfortable places
of scripture, and prayed for her, she cryed out, and doubting
of God, O blessed are they that have the spirit of
God: O blessed are they.

Now as for the end of this Conflict, and death of
this dear daughter of Abraham, on April, 1629. I
being at Glasgow, at the Provinciall Assembly, she
was called her home, she being greatly oppressed and
sore, what by heavy sickness on her body, what by
long and fearful exercise on her soul, death on
her dainty heart with her heart; that her words and
actions failed her. But in presence of himself, his
hands and eyes were heaved to the heavens and

in giving that sign of victory, she rendered her the
 King, although it pleased not our gracious God (in
 in his great wisdom, worketh after diverse sorts &
 his own) to let us hear out of her own mouth of
 glorious victory and unspeakable joys that he
 given her inwardly in her soul, yet I am sure that
 none that is illuminate from above, and taught
 discern spiritually, that will any way doubt of
 blessed deliberance, albeit no outward signe had
 seen: yea it was a wonderfull mercy that God, to
 number such boones, hold her own hand out of
 self: which at last, with her eyes she lifted up to
 heavens, when her speech could not expresse her
 much feeling of an unspeakable joy and victorie
 faith.

Only herein we have our warning, to be wise
 time, and to get oil into our lamps, & not to please
 others with sooty Lamps, and with a bare shew of
 outward Profession: but labour to have a lively &
 effectuall faith in this deep of our souls: for conceit
 opinion will seem sufficient till we be put at, which
 will not do our turn, nor stand us in stead, in the
 day.



FINIS